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riage with the Mandan. Bears Arm supplied information on Eagle-trapping Rites.

As the study progressed, less resistance to divulging sacred lore was encountered except in the recording of the People Above rites. The omission or incompleteness of data for some of the rites is due to the shortness of the period of study and the failure of the writer to recognize the significance of some of the rites in interpreting the ceremonial life until the study was nearly completed or while analyzing the data after leaving the field. By that time those who could have supplied the information had died. Additional information on the social and ceremonial life of the Mandan, particularly eagle-trapping, was obtained while making a study of the Hidatsa for the Department of Anthropology of the University of Chicago under the supervision of Dr. Fay-Cooper Cole in 1932 and 1933. Beloit College transferred the field notes on the Mandan to the Department of Anthropology of the University of Chicago in 1940, and the section on Mandan ceremonial organization was prepared at that time. The writer worked with Crows Heart, now ninety-two years of age and the only survivor of the original group of informants, during the summer of 1947 recording his autobiography. At that time the section dealing with the social organization was checked with him.

In the preparation of this manuscript, the writer has attempted to record as fully as possible the myths relating to the ceremony. At times these myths, because of their exceeding length, make reading difficult. However, were the myths removed from their proper context, the meaning of the various rites and practices of the ceremony would be lost. The introductory chapter is a brief summary taken from two other manuscripts recently prepared by the writer. These are: "Archeology of the Upper Missouri" and "A History of the Mandan and Hidatsa." These manuscripts may be examined at the Department of Anthropology of the University of Chicago. I have purposely avoided reference to cultural similarities to neighboring tribal groups other than to indicate broad cultural similarities with the Hidatsa.

In the brief recording of native terms the writer has employed the symbols used by Kennard in his report on "Mandan Gram-

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mar," except in those instances where native terms have been in long use in the literature.[1]

The spirants *s* and *c* are the equivalents of English *s* and *sh*, while velar *x* approximates *ch* in German *machen*. Mandan has

PHONOLOGY

	Voiceless Stop	Voiceless Fricative	Voiced	Nasal Voiced	Trills Voiced
Labial.....	*p*	....	*w*	*m*	....
Dental....	*t*	*s*	....	*d*	....
Alveolar...	....	*c*	....	*n*	*r*
Palatal....	*k*	....	....	....	....
Velar.....	....	*x*	....	....	....
Glottal....	ɔ	... *h*	....	....	....

seven pure oral and three nasalized vowels which vary in length. The qualities approximate these English words: *a* as in "father"; *o* as in "over"; *u* as in "rule"; *i* as in "deep"; *e* as in "plate"; *E* as in "set"; ə as in unaccented *a* in "a dog." *ą*, *į*, and *ų* may be nasalized. Diphthongs are absent; vowels brought together either retain their individual qualities or are contracted to produce a long vowel. The flapped *r* occurs only in intervocalic position. Nasals do not appear in final position.

1. Edward Kennard, "Mandan Grammar," *International Journal of American Linguistics*, IX, No. 1, 1–43.

3:Will and Spinden E-5 (1905) 1906
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never before been brought together. Those given by Catlin, Maximilian, Hayden, Morgan and Schoolcraft have been carefully gone over and a composite vocabulary (see following pages) of all the words has been compiled. Several other lists of words were examined and were found to contain only words taken from the above authorities. James Kipp who lived in the Mandan villages for a large part of his life furnished every one of the above mentioned persons with their material, and consequently all vocabularies of the Mandan language come through him.

Maximilian and Hayden both left short grammatical sketches, very incomplete, which have, nevertheless, been of considerable assistance in the preparation of this paper.

Mandan texts have been most difficult to obtain, there being only two small publications printed in that language. One is a translation of the Ten Commandments by the Rev. Charles L. Hall.[1] The other is a hymn book containing also the Ten Commandments and the Lord's Prayer, prepared by Mr. R. D. Hall, which has been of the greatest assistance in further grammatical study.

PHONETICS: — The question of phonetics in the Mandan is very uncertain. There is no full discussion of the subject and in taking down vocabularies little care seems to have been used to obtain the exact sound, each authority spelling the same word a little differently. Consequently an enumeration of the Mandan sounds can only be an approximation.

The vowels were *i*, *e*, *a*, *ŏ*, *o*, *u*, and perhaps *ü*. The *a* seems to be as *a* in "father." The *e* is used as *e* in "met" or as *ä* in German. No distinction can be made between the two as both are used in different vocabularies in the same word.

The *i* is long as in "machine;" *o* is long as in "note;" *ŏ* is short as in "not." A clear distinction between the two *o*'s cannot always be made however. The *u* is long as *oo* in "boot" or as the German *u* in "buch." The German *ü* occurs occasionally in Maximilian but in no other vocabularies.

The vowels seem often to be nasalized (koha^{n}te=corn) as in Dakota, though careless transcription has failed to note this.

[1] See Pilling: Bibliography of the Siouan Languages; Washington 1887, p. 31.

3: Will and Spinden E-5 (1905) 1906
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194 The following consonants appear in Mandan:

	SURD.	SONANT.	SPIRANT.	NASAL
Velar	*q*	–	–	–
Gutteral	*k*	*g*	*x*	–
Alveolar	–	–	*tc*,	*n*
Dental	*t*	*d*, *r*	–	–
Interdental	–	*θ*	–	–
Labial	*p*	*b*	–	*m*
Lateral	*L*	–	–	–
Sibilant	–	–	*c*, *s*	–

Also *h* and *w*.

The *x* is a gutteral like *ch* in German "Bach."

The *w* is perhaps a bilabial, as we find the same word spelled *tewe* and *teve* in different vocabularies.

The *d* and *r* seem to be interchangeable. The *tc* occurs very seldom. Only one case of the lateral *L* is known and Maximilian alone gives it in the case of the word *taxaL*=what.

The *c* is of very frequent occurrence, and the *k* and *x* sounds are also prominent. The *g* is rarely used and *j*, *l*, *f*, *y*, and *z*, so far as the vocabularies show, do not appear at all. The *m* and *w* sounds often seem to be interchanged. This recalls the Hidatsa where there are two series of three or four interchangeable sounds. Consonants are rarely doubled and are generally separated by vowels, making the language rather smooth.

Of accentuation little can be said as vocabularies either fail to give any accent or differ among themselves. It is probable, however, that the radical syllable usually keeps the main accent.

195 EUPHONIC CHANGES:—Euphonic changes are a prominent feature in many of the Siouan languages, and there is evidence of their occurrence in Mandan, although not with such frequency as in Dakota. In the suffixing of the tense sign certain changes of this sort occur and will be mentioned later. The negative also seems to carry with it alterations for the sake of euphony.

193 THE ROOT:—The root in Mandan seems to be usually monosyllabic and often of but two sounds, a consonant and a

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

TRANSLATOR'S PREFACE.

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The author, in his Preface, gives so full an account of the objects and results of his travels in the interior of North America, that it would have been unnecessary for me to prefix any observations of my own, were it not for some circumstances, connected with the translation, which seem to require explanation.

The prospectus of the German original announced that the work would consist of two large quarto volumes, accompanied by a portfolio of above eighty beautifully coloured copper-plates, executed by eminent artists at Paris, from the original drawings. Some specimens of the plates having been brought to London, were so much admired by many competent judges, that Messrs. Ackermann were induced to agree with the Paris publisher for a limited number of copies of the plates; and as it might justly be presumed that the English purchasers would be desirous of having the narrative of the travels, it was resolved to publish a translation compressed into a single volume. By selecting, however, a page of a large size, the translator has been able to retain all the most interesting parts, omitting only minute details of the measurements of animals, &c. All the chapters illustrative of the manners, customs, traditions, and superstitions of the Indians are given without abridgment, and these, as the author justly observes, are by far the most attractive and valuable portions of the work. The papers in the Appendix, giving an account of the plants collected, are also inserted entire, and have been kindly revised by my friend Sir William Hooker.

The principal omission is that of the very extensive vocabularies of the languages of the different Indian tribes. They are written so as to represent the pronunciation in German, and have, in numerous instances, special directions, as thus: kontschue (*o* as in French, *schue*, short and quick, *ü*). It appeared to be a hopeless and unprofitable task to rewrite these vocabularies, and to represent the true pronunciation in English. Those who are curious in such matters will find many specimens in Mr. Catlin's interesting work.

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The numerous Indian proper names are, of course, written in the original as pronounced in German. It has been thought best to leave them unchanged, merely requesting the reader to observe, in general, that the consonants are pronounced as in English; only that *ch* is guttural, as in the Scotch word *loch*; that *sch* is pronounced *sh*, and that the vowels have the same sound as in French, *ah*, *a*, *ee*, *o*, *oo*.

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The author alludes, in his Preface, to the recent fearful ravages which have been caused among the Indian races by the small-pox. The origin and extent of these ravages will be seen from the following very affecting letter on the subject: